

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

"The Agnostic Journal" has been regularly received, but not as regularly read. We have just gone through the issues on hand, and gladly notice the occasional kindly reference to Spiritualism. In one number we find the following thoughtful and touching little conclusion of a Note, by "Saladin":—

Who can predicate the limits of the *Anima Mundi*? If a poor mortal, such as I, am psychically affected by the flutter of a leaf or the sigh of the wind as it blows the white beard off the thistle, what sensations too subtle and ethereal for my neurotic and psychic susceptibilities may throb and thrill and burn through the arteries and nerves of the universe? It may be a heresy and a dream, but I yearn to believe that the sorrow and the joy, the pathos and the passion of all the worlds, meet and focus in the heart of God.

May we add that we wish "Saladin" would always write with even a recollection of such tenderness and taste?

In a late number, "Saladin" has a terrific series of Notes on the cruelties of Christians; and, though we shrink a good deal from his style, we must confess that he does not go far astray, even in his hottest moment. He concludes, however, in a minor key, and sighs over the little maiden's bird-bedizened hat. He quotes some touching and very clever verses:—

Just in front of my pew sits a maiden—
A little brown wing on her hat,
With its touches of tropical azure,
And sheen of the sun upon that.

Through the bloom-covered pane shines a glory
By which the vast shadows are stirred;
But I pine for the spirit and splendour
That painted the wing of the bird.

The organ rolls down its great anthem,
With the soul of a song it is blent;
But for me I am sick for the singing
Of one little song that is spent.

The voice of the curate is gentle—
"No sparrow shall fall to the ground"—
But the poor broken wing on the bonnet
Is mocking the merciful sound.

Close and sweet is the breath of the lilies
Asleep on the altar of prayer;
But my soul is athirst with the fragrance
Far out in the bountiful air.

And I wonder if ever or never,
With white wings o'er-weary and furred,
I shall find the sweet spirit of pity
Abroad in the heart of the world.

We commend this matter to all good Spiritualists. The cruelties of Christians would never have been possible if Christianity had been true to its gentle, spiritual

founder. It was the brute in the man, not the Christianity of Christ, that led to the disgusting horrors of "Whip-Dog Day" in York: and, when we fully awake to a true knowledge of Christ, we shall shrink from cutting birds to pieces to decorate the heads of women.

We think "The Light of Truth" gives no more credit than is due to us when it says that our persistent exposures or denunciations of fraudulent mediums are doing us good with the observing public. Our sound policy, as honest seekers after truth, will end in allying us with the Press generally, and will turn the tide of public opposition, not against Spiritualism, but against the corrupters of and the traders upon it. But we must not push our exposures and denunciations to absurd lengths, lest we end by burning the wheat as well as the tares. What we have to insist upon is that a real medium may be a cheat or a fool as well as a medium. Naturally enough, we associate sanctity with mediumship and the spirit-world: but, alas! we have to learn the bitter lesson that both mediumship and the spirit-world may be associated with every form of malignity and tomfoolery. It is, of course, very sad and disappointing; but we must accept facts. We agree with "The Light of Truth":—

The only absolute protection that investigators can have is to study the philosophy in conjunction with the phenomena, and thus post themselves on all that pertains to Spiritualism. This is best accomplished by attending Sunday services where these things are taught, and by reading those weekly papers which treat on the science and philosophy of Spiritualism—matters which should concern everybody beyond all else in this age.

Those who keep thus posted need have no fear of being deceived by dishonest mediums. But do not condemn an honest medium for fraud until you have learned something of the composition of the circle; for the better the medium, the greater the possibility of creating evidence against the same by deceiving spirits attracted by the circle bent on finding fraud.

"The Harbinger of Light" has a well-informed article on Spiritualism in Russia, where the subject has been taken up by a group of learned scientific men, and steadily pursued, though with the Government, the clergy, and many social and scientific prejudices against them. But not the least of their difficulties has been the trickery, or, let us say, the breakdown of mediums—a difficulty which has always to be faced and dealt with. We cite their procedure as an example. Instead of giving up the subject in disgust, they, in the true scientific spirit, dealt with their experiences as a whole, good and bad. "They proceeded, with marvellous patience, to ferret out the small grains of truth in the midst of deceptions, bad faith, and greed for money." They went on with this task for years, and, for the most part, came out assured of the fact that fraud and conjuring did not and could not account for what they had encountered.

These Russian Spiritualists are a small band, but, unlike their brethren in this country, they are in the "high places," and they confine their investigations to their own scientific latitude. They do not attempt to preach their gospel or to make their cause popular. "They seek to attract into their circle men of science, doctors, mate-

rialists; in short, persons deprived of romantic sentimentality and religious enthusiasm." So far so good. All workers have their own roads, and all methods have their uses.

We are glad to see the confirmation of the statement that Russia already possesses a considerable literature on the subject, which totally differs from productions of the same kind abroad. We hope the day is near when these will be translated for our benefit. We have an impression that some of the writings of Aksakoff, Boutleroff, Wagner, and others will in time stand as a reproof and a warning to our stubborn and rather absurdly prejudiced men of science here.

Professor Du Bois carries us down very near to the foundations—or the roots—when he says (in "The Century"):—

Religion can no more be attacked by invalidating portions of the Scriptures than science can be impugned by invalidating portions of the synthetic philosophy—not so much so, for the latter is a chain of reasoning where flaws may well exist; the former rests on the basis of a simple statement of fact, which invites and challenges universal test.

Religion, then, challenges scientific recognition upon the very grounds of scientific demonstration, as the verification by daily experience of a fact in daily life—the verification of the spiritual in human life and action, even as science itself is the verification of the spiritual in nature. The fact of gravitation rests upon no firmer basis.

Thus we see that faith, instead of being "no longer in contact with fact of any kind," is daily coming into line with the known facts of nature and man. But however conflicting and diverse the views of theology, back of all lies the solid fact of human experience. This is the basis of religion—the *verification of the spiritual in life*. Doctrines of theology, like theories of science, have their day, and give place to better, but the basis of both is the same. Faith is thus not a dream; it is not merely the substance of things hoped for; it is the evidence of things unseen.

"Dies Iræ: the Story of a Spirit in Prison" (Blackwood and Sons), is, in some respects, a keen and impressive glimpse of the higher practical teachings of Spiritualism. A pure but self-regarding and rather useless young woman passes in dream into the unseen; but not to the heaven of her imagination. She is made to see, with horror and remorse, the realities of life, and what she missed of knowledge and sympathy and usefulness. The "story" is very incomplete, and has no proper *dénouement*. We do not think the little book has any basis of fact. It is probably only a bit of cleverish writing with a tendency—to suit the demand of to-day.

The Rev. S. F. Williams, lecturing lately at Essex Hall, on "Heaven and Hell—Here and Hereafter," said many sensible things. His main doctrine was entirely in harmony with our own teaching, as this specimen will show:—

The spiritual conception is that the heaven and the hell of souls are within. The loss, the waste of power that attends sin; the writing on the pages of memory that no time can efface, and no water of baptism wash out; the memory that one carries forever with him, wherever he may go; the voice of conscience that can never be hushed; the wrongs that one has done to the helpless, the suffering he has caused, the innocence he has betrayed, and the condemnation crying from the eternal voice of righteousness—these are hell; and the war of evil passions within—lust, hatred, revenge—this is hell; in this or in any world, now and always.

If a man turn from his sins and do righteousness, they are forgiven of God, but he must suffer the inevitable penalty; he cannot escape the natural results of evil and sorrow that forever tread on the heels of wrong. . . . If his heart is full of envy and hatred, he can find peace only in expelling these passions and enriching his heart with the love of God and man. And when the soul is at peace with itself, at peace with its own sense of right, at peace with justice and mercy, at peace with man and with God, and the man has in his breast the fruits of the Spirit in gentleness

and patience, and long suffering, and forgiveness, and joy, and hope—that is heaven.

These spiritual conceptions have nothing to do with the hell which was the nightmare of our childhood, which has been the scare and torment of so many generations, but which is rapidly passing to the same shadowy realm with the Hades of the Greeks and the frozen perdition of the Norsemen. And they have nothing to do with the bald, literal heaven which was the counterpart of such a hell—the heaven which the human imagination located above the clouds and stars, "a sainted city, far off up in a silver clime," or an amphitheatrical temple with seats for the somewhat limited elect, who were to constitute an eternal choir and sing through an eternal Sabbath—that heaven, too, is becoming as impossible to enlightened Christian thought as the Olympian Court of Jupiter or the Valhalla of Odin.

Occult occurrences are forcing attention. We are pleased to see that "The Morning" thinks it desirable to seriously consider the subject of mysterious disappearances in the light of psychological transformations. "The Lancet" discusses the subject, and freely quotes cases from Dr. Osborne's paper in the "Medico-Legal Journal." Two cases are cited by "The Morning." Here is one of them:—

A man, thrifty and industrious, prosperous in his business, and exemplary in his family relations, left his house one Sunday afternoon to have a short walk, being reminded by his wife as he went out not to be late for dinner, which was to be ready in a few minutes. He did not return, no trace of him could be found, and no reason for his disappearance was discovered when his affairs came to be wound up, as they had to be in the course of time. Two years later, in a shop in one of the Southern States of America, a man who had been known as an industrious, although taciturn, workman suddenly seemed to wake up and asked where he was and how he had got there. Gradually things came back to him; he remembered leaving his house in the North on a Sunday afternoon two years before, but everything that happened subsequently was as if it had not been. Nothing of his wanderings could be discovered further than that, some months before, he had appeared in the town in which he came to himself, and had asked for and obtained work, which he had performed diligently and efficiently. He was restored to his family, and at the time the article was written had resumed his former life.

"The Morning" adds some very vague comments, and somnambulates about "post-epileptic phenomena," and "lapses into an *alter ego*," and questions that are "unanswerable," all of which is a warning to the good folks in Fleet-street to be rather more respectful to Spiritualism, which has much to teach them.

LONDON SPIRITUALIST ALLIANCE.

Our friends will be pleased to learn that Miss X., of "Borderland," will give an address at 7 o'clock on Monday evening next, at 2, Duke-street, Adelphi, W.C., on "Some Curiosities of Crystal Gazing, with Practical Hints for Experiment." We are confident that in such able hands the subject will be treated in a method at once interesting and instructive. It is a question with which Miss X. is specially familiar. As there will no doubt be a very full attendance, it is well, perhaps, to state that members will, of course, have the first right to seats.

A VALUABLE LIBRARY.—Those of our readers who are interested in books relating to the Occult Sciences should note the announcement, in our advertisement columns, of the sale of the late Major Irwin's library by Messrs. Puttick and Simpson. The deceased had, in the course of years, gathered together a very fine collection of works on Animal Magnetism, Spiritualism, Freemasonry, the Rosicrucians, and other phases of the Occult, including manuscripts which have never been published.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 3d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

DRAMATIST, NOVELIST, JOURNALIST—AND SPIRITUALIST.

At the end of last month a large portion of the French Press mourned the loss of the late Auguste Vacquerie, a distinguished representative of the purest ranks of journalism. French Spiritualists will also probably miss him, for, although it does not appear that he has ever taken any prominent part in active propagandism, his "*Miettes de l'Histoire*" (Fragments of History), published in 1862-3, must have been of great service to the cause when a little outspoken "official" support was probably of greater value than it would be now. He was a successful poet, dramatist, and novelist, as well as a journalist, and in association with the two sons of Victor Hugo and Mons. Paul Meurice, founded the "*Rappel*," of which he ultimately became Chief, and which he directed until his decease on February 19th last, at the age of seventy-six. His brother Charles was married to the eldest daughter of Victor Hugo, but shortly after their wedding they were both accidentally drowned while boating on the Seine in the vicinity of Havre.

The conversion of Auguste Vacquerie to a belief in the reality of the facts presented by Spiritualism was brought about in the following manner. When Victor Hugo was banished in 1852, Auguste Vacquerie was one of the band who voluntarily followed him into exile. Towards the end of the summer of 1853 Madame de Girardin visited the little colony, and spent a few days with them in Jersey. She was an enthusiastic Spiritualist, and on the very day of her arrival the party had some difficulty in persuading her to wait until dinner was over before beginning her experiments. Almost the first words she addressed to Auguste Vacquerie were: "Do you believe in it?" He did not "believe in it, and did not wish to"—like so many other highly-cultured and much more obstinate people. But she was not to be daunted by silly speeches of that kind, and, as soon as dessert appeared, she rose and drew with her a few of the other guests into a parlour, where she started experiments with a table which, however, persisted in remaining motionless. She explained that the square form of the article was objectionable and the cause of failure, and next day purchased a small, round one in a toy-shop. This she placed on top of the large table and tried again, but the repose of both pieces of furniture was undisturbed. She was in no way discouraged, and this time explained that the spirits were not like cab horses, patiently waiting to be hired, but would come in their own time. On the day following similar experiments were made with like results, and so on, day by day, until, on the eve of her departure, she begged the friends to make one farewell trial. She had remained calm, confident, and smiled at their incredulity—as they probably smiled at hers—but her request was granted. Auguste Vacquerie had kept aloof from all the previous attempts from a feeling that it was a ridiculous waste of time when there were much more serious things to think and talk about. However, as she was going to leave them, he consented to be present, but went with the determination to believe nothing that was not proved up to the hilt. Madame de Girardin and one of the company sat, and placed their hands on the little table, all the others promising to be patient. Failure and silence again—for fifteen minutes. In another five minutes there were some queer, faint, creaking sounds in the wood, which might have been caused by the involuntary pressure of hands fatigued with the long-sustained position. Soon, however, the creaking sounds were repeated, and then a kind of shiver went through the table, followed by what seemed like a feverish agitation. Suddenly one of the claws of the large table was raised from the floor, and Madame de Girardin asked, "Is there any friend present? If there is, let him kindly notify the fact by giving

one rap." The claw then gently touched the floor. "There is someone," cried Madame; "put your questions." Questions were put, and replies given. The latter were brief at first—one or two words at most—hesitating, undecided, and sometimes unintelligible. From this point onward, however, the séance improved, and they sat throughout the night. When day dawned Auguste Vacquerie went up to his room a converted man, and before retiring to rest wrote down all that had occurred. On the morrow Madame de Girardin had no need to beg and pray the distinguished *littérateur* to sit again. He it was who did the begging and praying, and another night was passed in the reception, by all present, of convincing messages from the unseen world. During the first successful séance he, at the earlier stages, had the customary doubts—which are still kept in stock by investigators of our own day. It might be this, and it might be that, or the other thing. And he also had one or two of the feeble explanations which are so absurdly inadequate; but his intellect was too clear and his character too straightforward to suffer his judgment to be confused and his conscience to be warped with regard to the astounding facts which were plainly set before him, and which he had the privilege of testing for himself in all conceivable ways; and so we have in his "*Historical Fragments*" a deeply-interesting account of how it all came about and settled the matter for Victor Hugo as well as for himself and the little band of exiles who made up the famous colony. The Paris Press, in their notices, speak of him with the deepest regret and the greatest esteem.

A RELIGIOUS TEACHER ON SPIRITUALISM.

Religious teachers cannot let Spiritualism alone, even though they know but little about it. Possibly it is their very want of knowledge on the subject which emboldens them to attack the position of those who have devoted years of study to the question. Here is an instance, as sent to us by a correspondent who was present:—

The Rev. A. J. Waldron gave an address on Spiritualism at the Camberwell New-road Congregational Church, on Sunday afternoon last, Mr. Howe presiding. In opening, the reverend gentleman briefly referred to sundry points leading up to the consideration of his subject. He said it was very evident that the most recent scientific research had established the fact of a future life, and he briefly dealt with the admissions of Professors Huxley and Tyndall, to the effect that our life could not be accounted for solely upon the basis of materialism. Proceeding to speak of table-turning, rapping, &c., he said that all such things could be accounted for apart from the theories of the Spiritualists, and that human agency of some sort was solely responsible for their occurrence. It would, moreover, be favouritism on God's part to manifest a spirit to one and not to another, as all had an equal right to participate in any benefit which might result from such manifestations. The Psychical Research Society existed only for the investigation of mental phenomena, and had nothing to do with any of the alleged phenomena of Spiritualism. You had only to examine the records of the Psychical Society's work, and you could supply yourself with material enough for the manifestation of any amount of spirits, and nightmares into the bargain; in fact, you might fancy you could see anything, and fancy was a most fruitful source of such supposed extraordinary phenomena. He ridiculed the idea of spirits being manifested through a medium, and said it was an imposture. He admitted, however, that it was possible, indeed very probable, that there were laws in existence of which science at present knew nothing.

At the close of the address the chairman invited questions, and a gentleman in the audience thereupon rose and asked if it was or was not a fact that the Psychical Research Society, a society composed of independent and unbiassed men of powerful and acute intellects, had issued a report in which it was stated that they had investigated certain abnormal phenomena, and after the closest scrutiny had come to the conclusion that, by all the laws of evidence, the witnesses must really have seen what they had asserted.

Mr. Waldron's reply was certainly rather inexplicable. He said it was only a matter of what these people fancied they saw. He once thought he saw a spirit, and found it to be the moon shining on a piece of whitewashed wall. This was, of course, by no means satisfactory to the questioner, who asked what bearing his (Mr. Waldron's) own case could have on that of a learned body of men who had made much more searching investigations of phenomena which had been found to be *bonâ fide*.

The Chairman said the question was not quite in order, and the proceedings terminated without an answer having been given.

A STORY OF A DOUBLE PERSONALITY.

Count Ernst von Leben contributes to the "Theosophist" the following strange story. He declares that it is a true narrative of personal experiences to which he was a witness some ten years ago, and which, he thinks, corroborate in a remarkable way the theory of our double personality. The facts—as we must presume them to be—are certainly of sufficient interest to justify us in placing them before the readers of "LIGHT":—

The facts of my narrative happened just as I have stated them, but as the actors of the little drama are all still living and as many of the incidents are such that the chief actor would not like to have them published to all the world as having happened to him, I have been compelled to alter all names and localities, but I narrate the facts without any embellishment.

When I was studying at Heidelberg, one of my boon companions was a captain in the German Army, called Sergius Hofmann. It is not often that one finds a lover of the mystical and occult among the military, but if ever there was one, it was Captain Sergius Hofmann. At that time I was myself an investigator into mesmerism and Spiritualism, and my experience in these subjects had led me to take a great interest in all kindred subjects. My friend Sergius was an experimenter in occultism rather than in Spiritualism. He explained his taste for this subject by the fact that his great-grandfather had been an occultist. As a boy he had found some occult books belonging to this relative stowed away in his father's library, and he had taken to the subject as a duckling takes to water. He was also a powerful mesmerist and was continually practising his power of mental command and the effect of his gaze. He was fond of trying to make some young brother officer find his beer nauseous by suggesting the idea mentally but not verbally; he would make, in a similar way, some friend in a crowded party feel uncomfortable and leave the room; even in church he would try to make a preacher stammer and lose connection of thought, or in the streets an errand boy stop his whistling or a policeman cross the road. I mention these facts, as perhaps this practice of operating mentally may have given his other self also greater powers of impressing its ideas on another's consciousness.

My friend had been married some few years when I first met him. His wife had a fortune of her own, and so they lived in very comfortable style for a German officer. His wife was not much interested in the occult: consequently he did not reveal this side of his character so much to her as he did to me. His wife's tastes were more for society and gaiety.

One day I made the acquaintance of an American lady, the Baroness von Ritter, and her sister, Miss Arnold. These ladies being interested in Spiritualism and discovering it to be also my hobby, asked me to come every Sunday afternoon and sit quietly with them to see if we could not develop some spiritual gifts amongst ourselves. The gift that came to Miss Arnold was automatic writing. First with the help of a planchette, afterwards with simply a pencil in her hand, she would write messages purporting to come from the world of departed spirits.

As I was often talking of my friend Captain Hofmann, they asked me to bring him some day. Accordingly, one Sunday afternoon I brought him and introduced him, and we had a séance together, which ended in an interesting talk on astrology and palmistry which the Captain practised amongst his other studies. Finally, the Captain gave Miss Arnold an example of his art by delineating her character and fate from her hand.

Shortly afterwards, the Captain was ordered out on service at the Cameroons, and as the station was notorious for fevers he left his wife behind him in Germany. He saw no more of the Baroness and her sister, who also shortly afterwards left Heidelberg and went to reside in Switzerland. In course of time I also left and went to my professional duties in England.

More than a year had passed away. Occasionally I corresponded on matters spiritual with the Baroness. One day I was asked in a letter whether Captain Hofmann and his wife got on well together, or whether there had been any quarrel between them. I replied that, except that on the mental plane their tastes did not altogether agree, I had always found them good comrades to each other, and that no quarrel had taken place so far as my knowledge went. In reply, the Baroness informed me of the reason of her question. She and her sister in their home in Switzerland were sitting together to get automatic writings from spirits, when one evening, to their astonishment, Miss Arnold's hand was controlled to write by the spirit of "Captain Sergius Hofmann." This was the first time that an intelligence that had not yet permanently separated from his earthly body had communicated with them by this means. He affirmed that he was still living in his body, but that he was very unhappy, and found some comfort in talking with them. When asked why he was unhappy, he replied that he would shortly be divorced from his wife on account of some actions of hers: that his outer self was not aware of this fact, but only dimly felt some shadow settling upon its spirits. Being then asked to give some proof that it was really his self communicating, he replied that he had held Miss Arnold's hand for five minutes. Miss Arnold indignantly repudiated the fact that she had allowed any gentleman to hold her hand for so long, but soon they recollected that the Captain had told her fortune from her hand on the only occasion he had met her.

Time went on. The spirit of the Captain came again, each time persisting in affirming that the same fate was hanging over him, and apparently finding some consolation in thus relieving the burden of his mind; but nothing in the outer world seemed to point to the truth of the statement. Captain Hofmann, I heard from friends of his, had returned, and was living very peaceably and quietly with his wife. Six months or so had passed since his return, when at Christmas time I went to spend a holiday at Heidelberg to look up some old friends and to refer to some books in the library there. It was a week before Christmas, and I was absorbed in my books in the library when I was tapped on the shoulder, and, looking up, saw my old friend Captain Hofmann. "Well, old man," he said, "I had a sort of presentiment that I should meet you soon, and a sudden whim to come here this afternoon, and here you are. Let us come out into the Beer Garden. I have had some queer experiences lately I want to tell you of." We went out, and, on the way, I remarked that I had heard of his return six months ago from Africa, but I had no idea of his being in Heidelberg. "I am stationed at Mainz," he said. "My wife and I have been staying here for a few days; you must come in and see her presently." The unpleasant affair, then, thought I, has not come off.

When we had settled down over our beer, he began to tell me the following extraordinary experiences.

He had discovered, he said, that his spirit double was in the habit of wandering about and making communications to living persons. I smiled. He has heard from my friends, I thought, but, to my surprise, he continued: "There are some people who live in a castle down the Rhine, a widow lady and two daughters, whose names I had never heard of, whose existence I was not externally aware of. These ladies have taken up with esoteric and mystical Christianity, and one of the daughters is controlled to give writings purporting to be teachings of angels. One evening, a few months after my return from Africa, instead of the usual angel inspiring the hand of the girl Adela, there came a communication from a new spirit signing himself 'Sephariel.' That, you know, is a spirit that I am often in communication with. This spirit ordered the mother to make the acquaintance of a certain incarnated person called Captain Sergius Hofmann, is there were communications that could be given only in his presence. As they had never heard of me, they did not know what to do. But on subsequent evenings they got communications signed by my name entreating them to make my personal acquaintance, saying they could give me a great deal of help, and that if they would write to Countess W—— she would give my address and introduce me.

"Out of curiosity they did so, not giving the Countess the exact reasons why they asked her to give them my address. She did so, and I was informed by letter of the communications and requested to come down to the castle for a visit of a few days.

"I went down there full of curiosity. I found the three ladies very congenial people, and I got intimate with them at

once—as if we had known one another in ages gone by. You know the feeling,” he said to me. “We had some very high and mystical teachings through Sephaniel, and I left. But after I left my spirit continued to write through the hand of Adela. There is some sort of affinity between the soul of that girl and me, you understand,” said Sergius, looking at me full with his steady gaze for a few seconds as if wishing to implant an idea into my brain which he did not wish to give utterance to in words. “My spirit wrote through her hands begging them to continue my acquaintance, saying that a great blow would fall on me shortly like a thunder-clap, and that if my outer self did not get a warning and sympathy in time, it would lose its reason and do some rash act. The blow is to fall on Christmas Eve. There is my story,” said the Captain, “but I cannot see where the blow is to come from.”

In return, I told him about his spirit having communicated also through my friend Miss Arnold, prophesying trouble going to befall him, but I thought it discreet not to mention anything about a divorce.

“Now you must come along and see my wife,” said the Captain, gaily, “she will be delighted to see you, and will make some afternoon tea in your honour. We are only passing through Heidelberg, and staying a few days in lodgings. My wife is going on to-morrow, to spend her Christmas with her parents in Dresden, but I am going to stay here for mine. I cannot get leave long enough. Besides,” he added, in a low voice, “if this blow is to come to me on Christmas Eve, I may as well be alone to receive it.”

I found Madame and the Captain very genial and jovial. There seemed to be no misunderstanding as yet between them. We laughed and chatted, and then I took my leave. “Come and let us have lunch together on Christmas Day, if you have nothing better to do,” he suggested as we both shook hands. “We shall both be lonely bachelors, and I may want cheering,” he added, significantly. “Well, I will call for you, and we will go to the gardens together,” I replied.

A week went by, and Christmas Eve came and went. The next morning, as by arrangement, I called to fetch my friend, expecting to find his fancy about the blow falling on him suddenly on a particular date to be all nonsense. But I found him sitting with his elbows on a desk, and with his head leaning on his hands, and staring crushed and stolidly at a letter before him.

“The blow has come,” he said, “and through this letter I have discovered that my wife has been false to me while I was away on service. I was writing to my wife yesterday evening when the post brought this letter addressed to her and forwarded on here from our home. I knew the handwriting well. It was from my wife’s greatest school-girl friend. She often wrote and my wife always showed me her letters. So not thinking there could be any secrets between them, I concluded there could be no harm in opening her letter, reading her news, and enclosing it in the one I was writing to my wife. In that letter I discovered that when I had been away in Africa that girl and my wife had been together and gone off on a tour with a theatrical company, and each had lived as the wife of one of the actors. There is the blow, and I had not a suspicion of it!”

Then I told the Captain how it was his fate, and how his spirit had known of it, and a year and-a-half ago had told us of its impending. He was amazed to hear this. “All that I have felt,” he said, “is a sort of vague unrest.”

Just then the post brought a letter. “It is from Adela’s mother,” he said reverently. He showed me what it said. “Last night my daughter received the following communication from Sephaniel and we are ordered to send it at once to you.” On another slip of paper was written: “The blow has come to you that we knew of and spoke of from within. Be composed and resolute. It is your destiny. We are near you giving you our sympathy.”

I left my friend. I could not persuade him to come with me. He could not eat, he protested. I felt that he wanted to feed on the letter just received. So I left him, and lunched by myself with my mind full of the wonder which I had just witnessed.

For the next two or three days I did not like to intrude myself on my friend in his pain. I contented myself with writing to say that he could command my services if I could help him in any way. But I received no reply. I walked by his lodgings, I watched for him, but I could see nothing of him. On the evening of the second day I ventured to knock at his door and ask the landlady after him. She said he had been ill, or

something was the matter with him. He had shut himself up in his room and had hardly touched a morsel of food, but that evening half an hour ago he had gone out. The next morning I could wait no longer. I determined to call and cheer him up.

I found him in his room. “I am all right now,” he said, “I have had a lesson. I had been brooding over what was the best thing to do, and yesterday I came to the conclusion that the best solution out of the difficulty was to take my own life. I could thus save bringing a public disgrace on my wife. Besides, what have I to live for? My dearest friends are all in the spirit world. I would go there. Even if I obtained a divorce,” he added, with his significant gaze again, “I could not ask a young and happy girl to marry one whose honour had been publicly dragged in the dirt. So I determined I would go out and buy a strong dose of chloral at two chemists’ shops, and come home and drink them. I went out in the evening and purchased them, and when I came home I found a letter had arrived by post in my absence, and, as my landlady had placed it on my candlestick, I took it up to my bedroom. It was from Adela. For a long time I hesitated to open it. When a resolute man has made up his mind to any one course of action, he does not like subjecting his mind to anything that is likely to make it irresolute again. At last I was impelled to open it, and this is what I found in it; read it.”

A short note from Adela said: “The following has just been written through me. I do not know quite what it means, but I am ordered to send it to you without delay.” On an enclosed slip was written in a big firm handwriting: “*As soon as you receive this, go out without hesitating and fling that pernicious stuff which you have in your pocket into the gutter of the street, and remember that you have to live for a definite purpose.*”—SEPHARIEL.

“Well, I went out,” said Captain Hofmann, “and flung the bottles in the street, and now I am contented. I feel like a soldier who has been ordered to stay at his post, and that my life is not my own.”

Here my narrative must end. My friend, the Captain, applied for a divorce, and in course of time obtained it, the case being undefended and kept from the papers by judicious expenditure upon reporters.

For some years I have seen nothing of my friend. So I do not know whether he has been having any more such marvellous experiences, but, with regard to the story which I have just narrated, I must once more remind my readers that it is not one drawn from the imagination, but one which has really happened in the drama of the very life that humanity is now enacting on this terrestrial sphere of ours, and the actors of which are still alive in our midst.

OPINIONS OF CONJURERS.

In “Die Uebersinnliche Welt” for March there is an article on Occultism and Science by Professor Max Seiling, of Helsingfors, in which he very usefully recalls the fact that some of the greatest conjurers of modern times have distinctly and publicly stated that it would be utterly impossible for them to reproduce by any legerdemain with which they were acquainted, and under like conditions, certain phenomena which they had observed and tested at Spiritualistic circles. Among those conjurers who had the courage of their opinions are named Signor Bosco, a prestidigitateur who was well-known in this country; Herr Bellachini, the Court magician at Berlin; the celebrated Houdin, of Paris; and, more recently, a famous performer called Rybka. Professor Seiling also thinks it good to refresh our memories with reference to the fact that Franklin was laughed at by his scientific colleagues about his lightning conductor; that Young’s undulatory theory of light was decried by the same class as absurd; that Gray narrowly escaped a straight-jacket because he maintained the practicability of railways; that a German physician named Mayer was actually put into one because of his notions about the mechanical theory of heat; that Sir Humphrey Davy laughed at the proposition to light London by gas; that the scientific members of the French Academy sneered at Arago when he proposed a discussion on the subject of the electric telegraph; that La Place, when president of the same institution, declared that a discussion as to the reality of meteoric stonefalls would be unworthy of such an illustrious society, and so on.

THE “Preston Herald” of March 6th published an excellent report of a lecture delivered by Mr. J. J. Morse, at the Spiritualist Hall, Lawson-street, Preston, under the presidency of Mr. J. Swindlehurst.

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EDITOR E. DAWSON ROGERS
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THE LIFE ETERNAL.

We confess that the study which follows Mr. Coues' forthsetting of his Telekinetic theory of Levitation, in "The Metaphysical Magazine," has much deeper interest for us. It is by Dr. S. Wilder, and is on "The Antecedent Life," or the pre-existence of the being now manifested in the flesh. But, in truth, it is not this that interests us. The pre-existence of man, though it seems a huge matter, is really a matter of very slight practical consequence, even though true. We forget all about it, we are here, we are learning, we have a future; what more can be profitably said? The rest is speculation, and perhaps wasteful and worrying speculation.

But when Dr. Wilder, in his gentle, winsome, thoughtful way, bids us look within and beyond all visible things for the real life and the abiding consequences, we are entirely with him. Nothing could be more interesting, charming, elevating, practical. The poor appetite-haunted world immensely needs the central thought he suggests, that the eternal world is here, that God is here, that our judgment days are here, that the heavens and the hells are here. It is only our ignorance, or rather, our immersion in these dark waters of mortality, which leads us to think and talk of immortality and eternity as lying beyond the veil, in some new world. Immortality is a natural heritage, or it is not ours and never will be ours at all; and Eternity has really no relation to duration of time. One might have "eternal life" and then personally die; for the eternal life is to be contrasted with fleshly life, or fleshly living, rather than with life passing. Did not Paul wisely and profoundly say, "We walk not after the flesh but after the spirit; for they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. And ye are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you." "And the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

Here, then, we see what the eternal life is. It is simply entering into and living for the eternal things. Hence Jesus could speak of himself as "the son of man who is in heaven." Living in and for the temporal or earthly life is living for the fleshly appetites, or being over anxious about one's rank or state, or caring greatly for money, or contesting with the world the things of the world: or, in a higher region, it may be the acquisition of scientific knowledge, a most important matter, truly; but the least educated fish-wife or apple-woman, whose life is centred in love, and whose heart overflows with wifely, motherly, and neighbourly sympathy, is on an infinitely higher plane, and belongs to the life of changeless because absolute reality, and "is in heaven."

Dr. Wilder suggests this in his usual engaging way. He refers to true knowledge as belonging, not to sense-knowledge at all, but to motives, principles, things immutable. "Such are charity or love, which seeketh others' benefit; justice, which is the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act into due moderation. These are the things of the eternal region." Is it not clear that they who live in this sublime and sublimated region are living the life eternal? Flesh and blood do not inhabit that world, though flesh and blood may be used and spent in its service and for its sake. In that life there is "love without selfishness, justice without perversion, beauty which is beyond superficialness, virtue which is no mere outside negation or artificial merit, temperance which is the equilibrium of the soul"; and they who live for these have their "home and country in that world where they are indigenous and perennial." This is to "enter into life."

By this door one can enter into heaven upon earth, and understand all that it means—an enchanting but most difficult thing to do. But, once accomplished, it "makes all things new." Then, indeed, "the things that are seen are temporal, while the things that are not seen are eternal." Fashions change, sciences are transformed, laws vary their decrees, empires rise and fall: but these things of the spirit are unchanging. The Lord's Prayer could never grow old. The living knowledge of goodness, love, sympathy, purity, belongs to angel-life, just as the practical knowledge of what we call natural laws belongs to the human-animal life. "The eternal life is therefore spiritual and divine. It pertains to the psychic nature, to the soul, which is from the Divinity, and which, while in a manner objective and apart, is participant, nevertheless, of the divine nature and quality." This is why, as one of the great apostles said, "They who dwell in love dwell in God, for God is love."

These thoughts explain many puzzling things. It is a moral certainty that all human beings, at all events, have some hold upon this eternal life, though they may not know it; and it is strongly probable that their hold upon that deep and inner life may be manifest in very varying ways. As Dr. Wilder says, "Only a part of the soul is ever developed in the physical existence,—in some more, in others less," and, we may add, in some in one way, in others in another way; and these varying degrees or sides of development may account for the vagaries of that subconsciousness or subliminal self of which we have heard so much. This may account, too, for all kinds of mediumship, and, if we admit a dark and perverted side even to the life eternal, it may account for much that perplexes and disheartens us. We may here find the key to all forms of healing mediumship, as Dr. Wilder suggests. "Thus existing in communication with both worlds, the conception is by no means visionary that the person may transmit knowledge from the one to the other, and be the intermediary for imparting vivific energy from the superior source which shall be efficacious for the restoring of the sick to health." This is a most pregnant sentence, and, as we ponder it, the wonder grows, not that "miracles" ever happened, but that they do not happen every day. But perhaps they do!

THE APPROACHING CONFERENCE.—Friends resident in London, who are willing to entertain delegates from the country during the Conference in May, will greatly oblige by sending an intimation to that effect, at once, to the secretary of the Hospitality Committee, Mr. J. J. Morse, 26, Osnaburgh-street, Regent's Park, N.W.

THE whole of Mr. George Barlow's works will in the future (by arrangement with his previous publishers) be issued by the Roxburghe Press. Second editions of "The Crucifixion of Man," "From Dawn to Sunset," and "A Lost Mother," and a third edition of "The Pageant of Life" are in preparation, and will be almost immediately published.

MAGICIANS AND MEDIUMS.

AN ADDRESS BY MRS. HARDINGE BRITTEN.

On Monday evening, the 18th inst., at the headquarters of the London Spiritualist Alliance, 2, Duke-street, Adelphi, Mrs. E. Hardinge Britten delivered an address entitled, "Magicians and Mediums," Mr. E. Dawson Rogers, the President of the Alliance, occupying the chair.

THE PRESIDENT, in opening the proceedings, alluded to the fact that this was the first time Mrs. Hardinge Britten had delivered a discourse at 2, Duke-street. She was a lady who had borne the brunt of many of the troublous times which Spiritualists had to encounter in the past, and she had one especial claim to the favourable consideration of those present, viz., that not only had she fought valiantly for the truth, but through all she had adhered to Spiritualism, pure and simple. She had not been enticed away by other cults and schools of mystical research. She was purely a Spiritualist from first to last, and, as such, she was entitled to the respectful attention of the audience.

MRS. HARDINGE BRITTEN then addressed the assembly. She said it might seem a strange and unrelated subject to present to them—the claims of magic, or "Magicians and Mediums," but the subject would doubtless be productive of suggestion, even though it might not be possible to afford all the explanations that might be desired. Those who were familiar with the vast and wonderful out-flowing called modern Spiritualism would remember the various efforts that had been made, even by some who accepted the phenomena as genuine, to account for them by some other hypothesis than that which was claimed for them, viz., the action of the spirits of humanity. They had been told by one authority that it was "unconscious cerebration," by another that it was the action of the higher or the lower Ego. The variety of attempts to explain away the facts on some other ground than the true one should induce every thinker to question most eagerly what possibility there was for finding any other theories to account for those mysteries which in the present age, and in every other, no matter how remote or far removed from their observation or means of inquiry, had appealed to the attention of humanity. No matter what might be the form of what had been vaguely termed "magical" or "supermundane" powers, their possessors would be compelled to acknowledge that the supermundane works were caused by the action of spiritual beings. Man was a trinity: his material body united in combination all the various primaries and compounds of matter. He was moved upon and through his organism by a force which had been called the "life principle"; and that force was precisely the same which was manifested in the solar system. There was a soul power in the universe vaguely called "life-force," or motion, with two attributes—attraction, which bound together—cohesion—and repulsion, which scattered; repulsion setting in when the maximum power of attraction had been reached. This was the power that moved, and had fashioned the universe: it was the spirit principle in man. The third member of the triad was the spirit, whose sole attitude was intelligence. The unity of spirit and life-force formed the soul, the surviving portion when the body was no more. They knew that there were great varieties in the disposition of this life-force in various individuals. With one class the positive or attractive power prevailed; these individuals were the operators, the mental and psychical controllers, the healers, those who could control by their superior soul potency. The second class was also highly charged with the magnetic fluid, but these persons gave it off more rapidly, owing to the "repulsive" power that dominated in their organisms, and they drew in the life-force from all objects around them to fill the vacuum. They were called sensitives, and sometimes hypochondriacs in modern phrase—in ancient phrase, magicians. The third class was the neuter, and stood between the two. The theorem of Cornelius Agrippa was that a magician must be born such. By this he meant that the disposition of life-force determined the character of those that could be influenced by supermundane powers. Both magician and medium must be born such in order to enfold the highest possible potencies which spirits could exercise through them. Dealing with the magicians and sacred wonder workers among the Brahmins of India, the lecturer briefly delineated the methods by which the occult powers of those destined for the service of the temple were trained and cultured. Such a devotee was led to some remote and secluded place where

he was placed on the ground in a certain posture. He was required, as far as possible, to close all avenues that led to the senses—the eye, the ear, and nostril. The devotee was then required to repeat certain passages from the Vedas, always commencing and ending the exercises with the famous "O'm," signifying the trinity—Brahma, Vishnu, and Siva. He sat thus for hours, wearing certain carefully-prepared garments, and maintaining the severest abstinence compatible with life. His food was simple, and he was kept secluded, being compelled to perform many ablutions and ceremonials. All these preparations were designed in order that the devotee might obtain that peculiar life-force or fluid wherein was to be found the motor power which was required for magical practices. This fluid was called the *agasa*, and in order to obtain it the ablutions and ceremonials had to be continued until the devotee became either an adept, or was received into one of the three sub-divisions or classes, by whom the marvels of the modern Hindu were performed. In the highest of these classes was the Guru who was an adept, the second was the Yogi, and the third the humble Fakir, who, nevertheless, might excel the other classes in power. There were others which it was unnecessary to name.

The lecturer here gave three representative cases of the well-known powers exhibited by these Hindu magicians. In the year 1870, said the speaker, a party of what were called "fire eaters" came to London from the East, and gave a display of their powers at St. George's Hall, Langham-place. St. George's Hall was, at that time, in the hands of its proprietor and builder, Dr. Wylde, and its manager was Gilbert Wilkinson. The feats of the band of Hindus consisted in handling red-hot irons without injury, and mutilating their bodies with knives, the wounds being instantly healed, without leaving mark or scar, by Gurus who took part in the performance. The display was of so shocking a character that it was subsequently stopped by the Lord Chamberlain, but not before the genuineness of the mysterious powers exercised by the performers had been demonstrated to many medical men and others who witnessed the exhibition. The second instance was that of the growth of the mango tree, a display of wonder-working generally given by a Yogi, who, clad only in his loincloth, places a seed in a plot of earth, and, by means of the *agasa*, causes it to sprout and grow into a tree before the eyes of the onlookers. The third example was that of the cord, one end of which, being thrown into the air, remains rigid; while the performer, ascending upon it, disappears in space, reappearing afterwards at some other point. We notice (said the speaker) only these three special cases. There are many others, but these are said to be the most remarkable, and have been testified to by a number of writers. We now point to the other side of the shield to note the powers of the spirit medium.

Taking, first, the case of marvellous healing by the adepts as already quoted, the speaker dealt with the instance of Dr. J. R. Newton, of Philadelphia, who developed extraordinary healing powers under spiritual influences, and wrought a great number of cures by supernormal means. Wherein, asked the lecturer, was the difference between the touch of this man which healed the lame, the blind, and the sick, and the touch of the adept which cured the wounds produced by the self-mutilation of the Yogis and Hindu wonder-workers? Spirit influence was at work in each case, for the Gurus, the Yogis, and the Fakirs always insisted that they were aided in their magical feats by the spirits of their ancestors.

Taking next the phenomenal growth of the mango tree, caused, as it was claimed, by the infusion of *agasa* into the seed, Mrs. Britten alluded to the case of a Mr. Schenk, of New Jersey, a Spiritualist and a man of great wealth and experience, who forced into premature growth the crop of an entire field by means of electro-magnetic batteries. The lecturer also quoted a number of examples within her own experience of the passing of matter through matter, the production of pages of writing in a space of time insufficient under mortal conditions to produce more than a small fraction of it, and the bringing of a mass of flowers into a room by invisible agency. Such things the lecturer claimed were not less remarkable than the growth of the mango seed.

As paralleling the case in which the Hindu wonder-work ascends into the air upon a cord, Mrs. Britten narrated a number of cases of levitation, notably one which occurred in the great hall in Philadelphia, when a young man, Henry Gordon,

was seen floating above the heads of the audience. Some similar examples in the experience of Mr. Eglinton were also quoted. The power at work in all these cases, the lecturer maintained, was one and the same—there was no difference except in degree. Tracing the manifestations of the power through mediums, the lecturer showed how it was related to the modern spiritual outpouring whereby the mystery of death had been solved and men enabled to learn their destiny in the world beyond. The testimony and the evidence of this were with Spiritualism. A consideration of these facts evoked the hope and wish that mediums were better trained for their work. A “school of the prophets” was needed wherein the powers of mediums might be studied and cultured, and the labours of the spirit-world be shared by humanity more adequately than at present. “You ask,” said the lecturer, “the spirits to produce their marvels, but you do little to assist them in the work. With mediums properly trained, in respect to diet, morals, education and culture, you might transcend the powers of the magicians of old.”

Questions from the audience being invited, a lady inquired as to the best method of educating the kind of power possessed by the Yogis and Fakirs, seeing that the phenomena associated with mediumship were generally regarded as accidental and spontaneous, being independent of the control of the medium.

THE LECTURER replied that there were many methods of aiding the unfoldment of these powers. Careful attention to diet, some part of the day set aside for meditation, placing oneself in communication with higher intelligences by prayer—all these things would aid in the purpose in view. But that of which she desired to speak most earnestly was the possibility of establishing a school of mediumship for the training of young persons who manifested psychic powers, where they might be instructed in the laws of life, and the grandeur of being a medium between earth and heaven. A society should be formed by means of which mediums could be protected from the temptations and hard necessities of every day life, so that their latent powers might be cultivated without hindrance or restraint.

THE PRESIDENT said that from what he had heard and read he understood that the remarkable powers possessed by these Hindu devotees could be exercised at any moment. The lecturer had asked, what difference there was between the forces employed in their feats and the powers associated with the manifestations obtained through mediums. It seemed to him that the difference lay in the fact that Hindu magicians could accomplish their feats at any time and under almost any conditions, whereas Spiritualistic phenomena were fitful, uncertain, and could not be evoked at will.

MRS. BRITTEN replied that the explanation of this was found in the fact that the Hindu Yogis or Fakirs were always in a state of preparedness. Their whole existence was devoted to their work. The spirit medium, on the other hand, knew little or nothing of conditions, and lived generally with but small regard to them. In this was to be found the difference between the trained adept and the untrained and uninformed medium. But the power behind was essentially the same.

THE PRESIDENT, addressing the audience, said he was glad Mrs. Britten had revived the subject of a school of mediumship. It had been mooted again and again for years past. The difficulty was that no one came forward to supply funds for the establishment of such an institution. There was no doubt that the idea was a valuable and useful one, and if only the money could be assured, the enterprise could readily be carried out.

After some further discussion, the proceedings closed with the usual vote of thanks to the speaker of the evening.

THE contributions of Sir John Millais to the forthcoming exhibition at Burlington House will include four subject-pictures. The principal picture is one which is sure to be popular; in subject, style, and treatment it reminds one of Sir John's earlier manner, and is superior to anything we have had from his brush of late years. The story told is a pathetic one: a young girl who is betrothed has died somewhat suddenly, and in her spirit form visits her lover during his sleep. The title is “Speak to Me.”

PESSIMISM, SCIENCE, AND GOD: or *Spiritual Solutions of Pressing Problems. A Message for The Day. Twelve Meditations.* By John Page Hopps. A full reprint of the Articles in “LIGHT.” Tastefully bound. London publishers: Williams and Norgate. Post free from Mr. Page Hopps (216, South Norwood-hill, London), for One Shilling.

IN MEMORIAM—MR. JAMES BOWMAN.

On Friday, March 15th, James Bowman, of Glasgow, passed to the higher life. His body was interred in Janefield Cemetery, on Monday, the 18th inst., the funeral service being conducted by Mr. James Robertson. On Sunday Mr. Robertson referred to the departure of Mr. Bowman in the following terms:—

As far as actual service is concerned, I know of no single person who has done so much work, spent so much of his time, given of his means and his thought in every way to help forward this movement. He had no great eloquence of speech, but he had something beyond this, in his sincerity and earnestness of purpose. The present generation of Spiritualists know little of the true James Bowman that was twenty to twenty-five years ago. To him Spiritualism was the truth of truths; and he could not be still—so in season and out of season, sometimes perhaps unwisely, he was found narrating the marvels he had seen, and the beauty of the teaching which had warmed his own life.

He was singularly free from malignity, pharisaism, and hypocrisy. He never gave one room to doubt his position, and he let the world say about him as it would. I ever had the deepest and sincerest admiration of his heroic spirit, even when I widely differed from him. I knew he did all things from his own standard of conscience, and was faithful to what he was convinced was right. Age never affected his buoyant spirit nor his reverent, cheerful nature. There was health in his touch, and in his hearty, joyous laughter. One felt that here, at least, was a genuine, simple-minded, loving soul; warm, breathing, hopeful. He trusted too fully, and thus often became the tool and dupe of designing persons. His simple, child-like nature made him trust always; and so very much money was literally thrown away. I have never yet come in touch with a human soul that was of the same benevolent type. If he had not the wisest head, he had the wisest heart. He loved to do good actions, and would have blushed to have found them known. In the eyes of the angels his character will bear a beautiful light. Christian he was, most certainly, in all but the name. He thought very little of himself, counted his work as of little moment, was ever content to take the lowest seat, so long as he felt that the Spiritual movement was being carried on. He was a better man than many who have bulked largely and prominently in this movement. Could you have got down to the heart of the man, you would have seen how little of evil intent was there. Out of Spiritualism James Bowman extracted the very fullest joy; no doubts ever troubled him as to the reality of spirit-friends. Reared in the realms of “Free-thought,” when he touched the new thought revealed to his gaze he received what neither time nor anything else could ever destroy. I used to marvel at his strong convincing speech. Now I know that it was the outcome of knowledge. Men who only believe tradition have oftentimes doubts, but the Spiritualists who come into close touch with the phenomena can never lose hold of this positive knowledge. He did not need to give up his freethought when he became a Spiritualist. His great master and inspirer was the sainted Robert Owen. This large-souled philanthropist was his highest ideal, and he sought in his own life to be as unselfish as his master. “Glorious Robert Owen!” How oftentimes have I heard him say these words. Now that he has gone we know not what altered powers he may reveal. Many who loved him here will wait on him and learn the secrets of his new habitation. Death will not separate us; soon he will return. We will not be sad that he has gone; we know that one day we shall come in touch with his presence.

MRS. BARRON, 18, Rockmount-road, Upper Norwood, desires to acknowledge the receipt of 5s. 6d. from a friend in France, and 5s. from Dr. Elliot (Florence), on behalf of the widow of the late Dr. Wilson.

MRS. CARRIE P. PRATT.—We hear that this lady, who is president of the Boston Spiritualist Helping Hand Society, has arrived in London, and is at present staying with Mrs. Russell-Davies. Mrs. Pratt and Mrs. Russell-Davies propose to hold a few drawing-room meetings at 44, Anerley-road, Upper Norwood, for which invitations will be sent out very shortly.

AGENTS FOR “LIGHT.”—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep “LIGHT” for sale, or are willing to do so.

SLATE WRITING UNDER TEST CONDITIONS.

Mr. W. C. Hodge, of 40, Loomis-street, Chicago, gives in "The Progressive Thinker" some particulars of a slate-writing séance, which appears on the face of it to have been conducted under satisfactory test conditions, and is therefore worth recording. The writer believes that independent slate-writing is one of the most satisfactory phases of Spiritualistic phenomena—when it is genuine; but some of his experiences had led him to suspect that very often this particular manifestation is produced by fraudulent methods:—

To test the matter thoroughly, for the benefit of friends as well as for myself, I procured two common slates of a Madison-street dealer, and with a nail cut my full name into the body of each slate. Placing them together, a notch was cut into the sides and ends of the frames in order to prevent any slipping of fastenings, which consisted of a stout cord securely tied. Taking the prepared slates to the residence of Mrs. Bangs, No. 10, Elizabeth-street, I inquired for her, and announced the purpose of my visit. She readily consented to try the experiment, but would not vouch for its complete success.

Knowing that it was her custom to place a bit of pencil between the slates, I was about to loosen the fastenings for that purpose, when she said: "Do not do it; if we are to have test conditions, let us make them such," at the same time requesting the privilege of putting a small piece of pencil on the outside. She then requested me to tie my handkerchief around the slates and suspend them upon the gas fixtures, which was done.

No question was asked, no name given, and no pellet written. I asked for an intelligent communication between the slates under these conditions, stating that it was perfectly immaterial who did the writing or whom the message was from, as the thing desired was to establish the absolute fact of the phenomenon.

After chatting pleasantly awhile, the medium placed a small slate under the table for a moment, and upon withdrawing it, there appeared a short message, announcing that they had succeeded in giving the desired test. I then untied the handkerchief, and without disturbing the fastenings of the slates, wrapped them in a newspaper, and proceeded directly to the office of "The Progressive Thinker," and John R. Francis, the Editor, being present, the fastenings were cut by himself. Upon opening the slates, the following message was found, written in a clear, free hand:—

MY DEAR ONE:—We greet you this morning, a concourse of loving spirit-friends, to prove to yourself and others absolutely the continuity of life and spirit return. We are your loving ones in guidance.

This was signed by two of the dearest friends I have in spirit-life, and there also appeared the initials G. W. S., the guide of the medium. I wish it distinctly understood that the medium did not handle the slates from first to last, and had no more to do with them than the reader of this article. The test was made in a well-lighted room, Saturday, February 23rd, at 11 o'clock a.m. The above is a plain, unvarnished statement of the actual facts in the case, and all readers can draw their own conclusions.

SAMUEL PEPYS.

The following is a copy of a letter from John Gibbon to Samuel Pepys quoted by Rev. John Smith in his "Life and Correspondence of Pepys," Vol. I., p. 169:—

SIR,—A gentlewoman of my acquaintance told me she had it for a great certainty from the family of the Montagues, that as you were one night playing late upon some musical instrument, together with your friends, there suddenly appeared a human feminine shape and vanished, and after that continued.

Walking in the garden, you espied the appearing person, demanded of her if, at such a time, she was not in such a place. She answered, no; but she dreamed she was, and heard excellent music. Sir, satisfaction is to you my humble request. And if it be so, it confirms the opinions of the ancient Romans concerning their genii, and confutes those of the Sadducees and Epicures (*sic*).—Sir, your most humble servant,

JOHN GIBBON.

We do not know whether Pepys ever satisfied the curiosity of his correspondent.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

The "Cyprian Priestess."

SIR,—I feel much interested in the remarks by Mr. Matthew Forbes in your last issue. He says: "What we want to know is—Is the photograph in question the photograph of a spirit form, or is it an unconscious memory picture of what Mr. Duguid had seen at some prior time, and which, under suitable conditions, was thrown upon the sensitive plate?" I think you will remember that my original letter, raising this discussion, was not one doubting the possibility of spirit photography, or necessarily imputing bad faith to Mr. Duguid, though some writers have seemed to think I took it in that light. I quite believe in the possibility of the photography of subjective forms: of the *modus operandi* I am ignorant. The question of bad faith in the matter did not lie in my mind with the medium, but simply in some incomplete understanding of the matter—as to what was really photographed. I suggested a reflected form floating as in a looking-glass in the state of cosmic ether immediately and subjectively within or beyond our atmosphere. The late distinguished thinker and expounder, Mrs. Kingsford, gave forth, with Mr. Maitland, some most remarkable teachings on that source, in accordance with the first philosophers of occult thought, regarding the Cosmic Picture Gallery of the World.

Possibly—I merely venture a suggestion—possibly the German artist had a glimpse of the reflection of some former spirit then in the body, and reflected thenceforward "in the Astral," which he embodied in his painting "Night." Also possibly, according to Mr. Forbes, Mr. Duguid may have seen this picture, hence again thrown on the sensitive plate. Where the doubt comes in, in my mind, is whence and why the distinctive name "Cyprian Priestess"—a locality alone which would hinder somewhat one's ideas of the immaculate purity of a priestess; which doubt also fits in with the figure of "Night," which has no touch whatsoever with the robes of a priestess. The name of "Cyprian" Priestess seemed to me so arbitrary and unsuitable that one could not but feel that there was misrepresentation somewhere, either on the part of the "spirit" who called herself "Cyprian Priestess" or elsewhere; where is what remains to be seen, granting that it is a photograph taken under what seemed to be genuine test conditions, reflecting nothing at all on the honour of the medium.

ISABEL DE STEIGER.

SIR,—With reference to the letter of Mr. Matthew Forbes in your issue of this date, I beg to state that, as I have already explained, Mr. David Duguid does not possess the literary capacity to discuss the identity of the "Cyprian Priestess"; but, being in Glasgow to-day, I have seen him, and he desires me to say on his behalf that he never saw the print or picture entitled "Night" until it was inspected by him in December last, in Mr. Brodie Innes' chambers in London, when he called along with Mr. Andrew Glendinning. As we are still without any information regarding the source of the picture in Mr. Brodie Innes' possession, except that he bought it in a print-seller's shop in Fleet-street, it seems impossible to theorise on the subject. The "Cyprian Priestess" is, I am informed, a well-known person in the "Hafed" circle in Glasgow, and has been photographed more than once under test conditions.

With regard to my friend here, who had the series of sittings with Mr. Duguid referred to in my article, he informs me that he obtained his photographs in the manner indicated by me, years before he had seen the frontispiece picture to "The Veil Lifted," and that he has never seen a copy of the photograph or print entitled "Night." There the matter must rest; and, in my opinion, will remain one of many unsolved mysteries of spirit-photography.

I intended to cast no reflection on persons who, like Mr. Forbes, earnestly desire to arrive at the truth regarding occult phenomena. My strictures were intended to apply to another, and, I am sorry to say, a pretty numerous, class, who look upon all this sort of thing as fraud and imposture, and, while knowing little or nothing of spirit agency, when they cannot explain away abnormal phenomena like psychic photography, have no hesitation in making charges of fraud, manipulation of plates, double exposure of negatives, &c., against a man like Mr.

David Duguid, who has been before the world for thirty years, and bears a most honourable and unblemished reputation. For all such persons I have nothing but honest contempt; and when I meet them, as I often do, have no hesitation in saying so.

March 23rd, 1895.

EDINA.

SIR,—In "LIGHT" of to-day (March 23rd), p. 143, Mr. Matthew Forbes appeals to Mr. David Duguid to say whether the abnormal photograph of the form called the "Cyprian Priestess" is an unconscious memory picture of what Mr. Duguid had seen at some period prior to the photograph being obtained. As Mr. David Duguid never writes to the papers I may state that I spoke to him about the theory of thought-pictures, and asked him if he is quite certain he had never seen any photograph, drawing, engraving, or painting of the lady referred to. He replied that he was quite sure he had not, and he claimed to have a good memory. Of course it is possible, although not probable, that his memory is at fault in this instance. With regard to the Edinburgh gentleman referred to in "Edina's" letter, I happen to be aware that he is absolutely certain he had never seen any such picture of a normal kind; he had seen a psychic photograph of the face, but that smaller photograph does not contain some of the details which are on the test negative obtained by himself. Mr. Forbes states: "That either of the gentlemen tampered with the plates I do not for a moment believe." In that conviction we may safely remain, for it is the truth. But for this frank expression of his confidence in the honesty of the medium and the other gentlemen concerned in the experiments, I would not have penned this letter. However, I do not think my reply to Mr. Forbes brings us any nearer to the solution of the mystery. And supposing it can be solved, there are quite a number of other mysteries in psychic photographs (obtained through various mediums), some of which are greater than anything connected with the one under discussion. Mr. David Duguid does not trouble himself about charges or insinuations of fraud—no matter who makes them. I think he is too careless in that respect; at times he may exhibit a momentary indignation; but the only reply he makes is, "I will live down the falsehood."

If by "unconscious memory pictures" Mr. Forbes means that the unseen intelligences who produce the psychic photographs give, at times, portraits or other pictures which they find in the memory, or brain, or "subliminal consciousness" of the medium or sitter, that is a theory which is worth careful consideration, provided we bear in mind that it is not capable of general application. In an examination of some dozens of psychic photographs, I can only find one to which the theory seems capable of application. Direct oil paintings have been produced while the medium's hands were held by the persons sitting next to him, and the control has stated in reference to one at least of these paintings that the subject of it was found in the brain of the medium, he having at one time seen the place. If unconscious memory pictures are painted direct by spirit hands, may not psychic images, originated in the same way, be sometimes produced on sensitive plates? I have tried to obtain *conscious* memory pictures on sensitive plates, but without success. Pictures become developed of an altogether different kind from those wished for, and that, too, when no one but myself has handled the plates—the camera and plates used being my own, the studio my own room, and the medium merely assisting under my directions.

A. G.

"Animal Life in the Spiritual World."

SIR,—If the following remarks do not have much relevance to the above title, the fault lies with Mr. Barracrough, because the article he wrote, presumably upon the above subject, really dealt with it scarcely at all. Mr. Barracrough calls my utterances assertive. I made only one assertion in my communication. The other points touched upon I gave as my opinion only.

I adhere to the assertion that if Mr. Barracrough affirms that the lower animals have devolved from man, instead of man having evolved from a lower form of animal life, then Mr. Barracrough's affirmation is at variance with the known facts of science.

As Mr. Barracrough, by implication, acknowledges a belief in the evolutionary theory, I will give him the credit of having deduced his belief from the said known facts of science; and if so, then it would be superfluous for me to enter into a statement of an explanatory nature.

I do not pretend to be familiar with the minutiae of the *modus operandi* of Nature, but a study of paleontology will sufficiently indicate that it has tended in an upward or evolutionary direction, and not in a downward one.

But, talking about assertive utterances, the larger part of Mr. Barracrough's article consisted of assertive utterances unsupported by any vestige of proof.

However, as he now promises us a supplementary article let us hope it will be explanatory of the "dark sayings" which caused me partly to misunderstand him, I not being aware that our friend had a subtle occult meaning concealed behind his words.

Mr. Barracrough further says that mine is the attitude formerly adopted by opponents of Spiritualism, but since confuted, viz.:—that Spiritualism was simply contradictory to "the known facts of science." Now I contend that it could never have been truthfully said that Spiritualism contradicted any known scientific truth. It has opened up a new field of knowledge—that is all; but to say that the lower animals have devolved from man is contradictory of reasonable deductions from scientific facts; for the simple reason that "upward" can never be "downward."

Further, as to the "character" of the dog. The wild dog simply performs the functions of his nature, which are nutrition and reproduction. Living in the society of man, his nutrition is more easily got, and therefore he has more time to devote to the other necessity of his nature, planted in him by his Creator and ours. To vilify the dog because of this is also to vilify the Being who made him; but to do either appears to me to be the acme of folly.

Then, what matter, although all the people in the Orient hold the dog in contempt for qualities in him which they themselves bring into play? We know that the dog is remarkable for his intelligence, for his fidelity to his owner, and for other good qualities. He is very like ourselves, in that he is pretty much what circumstances make him.

In conclusion, I protest against Mr. Barracrough reading his own meanings into Hebrew Scripture texts; meanings which are entirely unwarranted by the words of the original writers. Mr. Barracrough's moral dissertations are good and true; but why, to add questionable weight to self-evident moral truths, does he strain old texts out of all semblance to their original meaning?

J. S. HILL.

More About Cheating Mediums

SIR,—Will you kindly allow me to reply to Mrs. Boucher?

I did not liken groceries to phenomena; I likened fraud in the one case to fraud in the other, and fraud is fraud however it may manifest; likewise, a dishonest cure for fraud is dishonest in every instance.

As to Mr. Shorter's authority, or anyone else's, I certainly refuse to allow it to stifle the voices of reason and common honesty, or permit it, on the ground of expediency, to prescribe non-payment for value viewed. It is precisely this very shabby evasion of honourable liabilities that seems to me to be "cheating mediums."

As to mediums who are well off, and do not need any payment, they are outside of the present argument, which concerns not amateurs like those, but professional mediums, who give up their time and strength to the cause, and have no other means of subsistence than their mediumship. But D. D. Home, whom I knew personally, although he charged nothing, got valuable money presents, often anonymously.

As to a reliable committee to test mediums and give them "diplomas," the idea is absurd. From the days of Mesmer down to those of the Society for Psychical Research, such test committees have been proved utterly useless; they convince only the members of the committee themselves. As to the certificate of honesty or competence, it would be quite worthless, for it is now acknowledged that even the most trustworthy medium is liable to a sudden attack of fraudulency, against which no certificate or diploma could guarantee the sitters. Indeed, your correspondent effectually demolishes her own argument in this matter, for no one could have received stronger certificates from prominent Spiritualists and from Spiritualist societies than Mrs. M. E. Williams both before and since the Paris seizure, and the real value of such things, in Mrs. Boucher's estimation, is shown by the fact that she, nevertheless, unquestioningly classes Mrs. Williams with the "shameless impostors." Your correspondent thus shows that, like all who rely on authority, she is prepared to accept only the authority which agrees with her own preconceptions.

As to providing for the maintenance of mediums, Mrs. Boucher has hit upon a happy thought that would enable those who adopt her principles to avoid paying anything in this case also; for is there any medium of whom it can be said that he or she never in any degree helped the phenomena? Or who is not a fraud in *posse* if not in *esse*—capable of yielding some day to the temptation to cheat? The argument, then, is: "All mediums are actual or possible frauds, so let us keep our pence in our pockets."

There seem to be two distinct classes of persons who visit mediums. Some people have a rigid belief about the other world and its inhabitants, and require that the phenomena shall conform to that belief. Other people are aware of the confusion, contradictions, and uncertainties that surround the subject, and they attend séances in order, if possible, to accumulate facts sufficient to support logical inferences regarding the invisible world and its inhabitants. Spiritualists of the former kind demand their "money's-worth," in the shape of interviews with, or communications from, their "loved ones," just as they want their money's-worth of the particular article they order from their grocer. To the latter kind of Spiritualist every experience of the séance room has a value, and not the least valuable and interesting of these experiences is the medium who cheats.

One of the most perplexing and embarrassing things for Spiritualists is the fact that a veritable "cheating spirit" seems occasionally to lay hold of even the most honourable mediums—a spirit control as real as any other, and for whose words or actions the medium can be held just as little responsible. Before we morally condemn the medium, we certainly ought to understand this phenomenon better than we do. I have known several instances of cheating controls, as I call it, or "shameless imposture" as Mrs. Boucher would probably say, in the case of private mediums who in every ordinary relation in life were perfectly honourable and trustworthy; and some of them were conscious of what they did, and afterwards declared, with bitter tears, that they were powerless to resist the extraordinary desire to cheat that had seized them. There is also another very important and interesting aspect of the case: We do not yet understand the cause or *modus operandi* of "apports"; and there seems to be no *a priori* reason why wigs and masks should not be brought to a séance by spirit power at the desire of the sitters, if other things can be brought in the same way.

In conclusion, I will only say that if I were anxious to smash up Spiritualism, I know of no way of doing so that I would prefer to the course now adopted by some Spiritualists who consider that they are acting in the interests of the cause, but who almost seem to me to be under an adverse control. I should in that case try to persuade everyone who attends séances to grab the spirits; this would soon cause materialising mediumship to cease and disappear. I should exhort everyone to think of, speak of, and treat all kinds of mediums as persons under suspicion—as frauds who had up to date managed to escape detection; this would cause all sensitive and honourable persons to avoid mediumship altogether. I should advise everyone to refuse to pay the mediums anything for séances; this would oblige the gifted ones, when poor, to neglect or stifle their mediumship. I should persuade everyone to refuse to provide for their mediums, on the ground that these might at any moment turn out to be cheats. Having preached this gospel sufficiently, and effectually disheartened mediums and sown suspicion everywhere, I should sit down and wait with confidence for the Spiritualist movement to "fizzle out."

RICHARD HARTE.

An Appeal to Private Mediums.

SIR,—We are all alive to the desirability of converting as many as possible to a belief in the reality of our phenomena and the reasonableness of our deductions therefrom. It is the opportunity for conviction which is so hard to acquire. Would it be asking too much of the few private and excellent mediums in London to beg each of them to place one evening a month at the disposal of strangers who are anxiously awaiting a chance of witnessing some of the remarkable and deeply impressive occurrences of which they hear; the number to be admitted at each séance to be determined by the medium, and the order of admission to correspond with the order of application? The superior value of evidence obtained in this way would, of course, lie in the fact that even the idea of fraud would not present itself, and I venture to think those who could thus act would confer a benefit of ever-widening proportions upon the cause which to

many of us is nothing if not sacred. I am, of course, aware that private mediums already do very much for their friends, and possibly for strangers also, but how many people are deterred from asking for a sitting by the reluctance to intrude upon privacy? Quite recently I have been applied to by one in sore distress and uncertainty, in the hope that I could at once convey some certain assurance to the aching heart. BIDSTON.

The Fourth Principle in Man.

SIR,—In last week's "LIGHT" there was an extract from the "Buddhist" respecting the Fourth Principle in Man, which is a verbatim copy of an article in "Raphael's Almanac" for 1895. As the writer of that article, may I be allowed to say a few words? The "old bogie bias," which you mention, does not exist in my mind. My feeling towards Spiritualism is the same now as it was twenty-five years ago, and I declined then, as I decline now, to place my mind and body at the service of beings or entities of which I have no certain knowledge.

You ask, "If there are deleterious fourth principles, why not wholesome ones?" The "wholesome" part of a man soon after death takes a turn to the right and is heard of no more until the hour strikes for its re-incarnation.* The unwholesome part, saturated with the desires of this life, is earth-bound by these very desires, and is attracted to such living persons as have similar desires. Desire and selfishness appear to me to be very much akin.

I might ask, "If there are bad sinners, why not good sinners?" R.C., F.T.S.

[* Our correspondent writes as though he had very certain knowledge. But how does he know this? The experiences of Spiritualists lead them to believe that "R.C.'s" very confident assertion has no foundation in fact.—ED. "LIGHT."]

A Perplexed Inquirer.

SIR,—I am a member of a circle, meeting weekly for the phenomenon of trance-speaking.

For some time past I have noticed certain peculiarities which lead me to suspect that the medium is not what she professes to be; but before judging I should very much like to know whether your readers could give satisfactory explanations of the several points which have aroused my suspicion. They are these:—

1st. Words which in her normal state the medium mispronounces are also mispronounced by every control that has occasion to use such words.

2nd. Various phrases (which are not common ones) are used sometimes by four or five consecutive controls.

3rd. Spirits who on earth knew not a word of English, come and address the sitters in the language and terms of English spirits.

4th. Nothing that the medium in her normal state is incapable of evolving has been said while under control.

5th. Though I have attended the séance for several years, no friend or relation of mine has given any manifestation of his or her presence.

I should be most happy to find that these discrepancies could be accounted for, though at present I am in the dark.

Being, as it were, an infant in knowledge of the great subject of Spiritualism, I hope that your readers will find it convenient to give me a helping hand in my perplexity.

"DUBIOUS."

TO CORRESPONDENTS.

A. J. R.—Received too late for this week's issue.

C. H. (Ilford).—Thanks. Your communication is necessarily held over.

RECEIVED.

"Natural Food." April. (London: L. N. Fowler & Co., Ludgate-circus, E.C. 1d.)

"The Yoga of Christ; or, the Science of the Soul." Written down by A. K. G. Edited by F. Henrietta Müller, B.A. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 2s. net.)

"The Metaphysical Magazine." Devoted to Occult, Philosophic, and Scientific Research. January. (New York: The Metaphysical Publishing Company, 503, Fifth Avenue, New York, U.S.A. 25 cents.)

"Transactions of the London Lodge of the Theosophical Society," "Modern Spiritualism." By A. P. SINNETT. No. 23, March. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s.)

"Theosophical Siftings." No. 15, "An Essay on the Beautiful." By PLOTINUS. Translated by Thomas Taylor. 6d. net. Nos. 16-17, "On the Cave of the Nymphs." By PORPHYRY. Translated by Thomas Taylor. "The Pythagoric Sentences of Demophilus." 6d. net. No. 18, "Devachan." By H. A. W. CORYN. 6d. net. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C.)

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

WORKING MEN'S HALL, CALDEWEGATE, CARLISLE.—Easter Sunday, April 14th, Mr. T. Postlethwaite, of Rochdale: afternoon, at 2.30 p.m., on "After Death—What?" evening, at 6.30 p.m., on "Spiritualism, Humanity's Gain," followed by psychometry.—J. C.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 3.30 p.m., public séance; Monday, at 8 p.m., circle; Wednesday, at 8 p.m., clairvoyance and healing; Thursday, at 8 p.m., developing circle, Mrs. Perry. A hearty welcome given to all.—WILLIAM GEO. COOTE.

DAWN OF DAY.—On Sunday next, at 7 p.m., at 8, Wilkin-street, Grafton-road, Kentish Town, Mrs. Ashton Bingham will deliver an address on "Dreams"; and on Thursday, April 4th, at 132, St. John's-hill, Clapham Junction, Mrs. Charles Spring will hold a séance at 8 p.m.—A. B.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—Mr. Rodger gave an interesting address on Sunday on "Theodora, the Clairvoyant Empress of Rome." He traced her career from poverty and imprisonment till she became the wife of Justinian, the great Roman lawgiver. The address was highly appreciated. On Sunday next, Miss Marsh will give clairvoyant descriptions.—W. M.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The anniversary celebration of Modern Spiritualism will be held on Sunday next, when circles for spirit manifestations will be formed, at 11 a.m., and 3 and 6.30 p.m. Many mediums have promised attendance, including Mrs. Bliss, Mrs. Weedmeyer, Mrs. Perry, Mr. J. J. Morse, Mr. G. Wyndhoe, and Mr. J. Vango. Spiritualists desiring to participate are requested to attend early, as the circles will be formed at the times named, under the direction of Mr. W. E. Long. Musical selections and solos will be given.—W. E. L.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Veitch will occupy our platform on Sunday next. On Thursday last Mr. Byles gave a discourse on "Spiritualism and Christianity," his remarks being highly appreciated. There was a large audience, and we hope to have Mr. Byles again soon. Mr. Gozzett gave a violin solo. The committee respectfully invite all the members of the society to a social gathering on Thursday, April 4th, when tea, &c., will be provided. The evening will be spent in social talk, music, &c.—THOS. MCCALLUM, Hon. Sec.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Thursday evening we had a good meeting of members and friends. An instructive address, on the extraordinary mediumship of the Davenport Brothers, was given by the president, who, after replying to questions, gave some striking clairvoyant descriptions to strangers. Mr. Robson, who officiated at the piano, passed under control, and a promise was given to repeat, through him, an experiment of "Elongation" at this hall, which had been successfully accomplished on previous occasions. After a splendid benediction a most enjoyable evening was brought to a close.—E. J. C., Hon. Sec.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last we had a full meeting, and Mrs. Mason's controls gave some accurate descriptions of spirit friends present, nearly all of which were recognised. Mr. Brooks kindly gave his services at the organ. Sunday next, at 7 p.m., Mr. G. D. Wyndhoe; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle; Thursday, April 4th, trance address by Mr. J. J. Morse, when Mr. T. Everitt has kindly consented to preside. Admission free by ticket only, to be obtained of Mr. Mason at the Hall. Doors open at 7.30 p.m., commence at 8.—J. H. B., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie's enforced absence last Sunday was much regretted, and we are pleased to hear that she is much better again, and ready to resume her useful work. Our vice-president, Mr. W. T. Cooper, spoke upon matters connected with Spiritualism in a manner which well merited the attention he received. Miss Samuel sang the solo "Heaven and Earth" beautifully. We are much indebted to her for assisting us once again. Next Sunday evening (the forty-seventh anniversary of Modern Spiritualism) trance address by Mr. J. J. Morse.—L. H.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, N.W.—Recent meetings have been attended with considerable success, the audiences being large, and the subjects dealt with extremely interesting. On March 1st Miss Florence Morse read an excellent address upon "Spiritualism as I See It," which is worthy of being heard at some of our Sunday meetings. On March 8th and 15th the control of Mr. J. J. Morse lectured upon "Transcendental Physics," with much acceptance, treating the topic in its mundane and supra-mundane aspects. On Friday, March 22nd, Mr. J. J. Vango held a very successful clairvoyant séance, his numerous descriptions of spirit friends being clearly recognised in fourteen of twenty presentations. A large company was present. On Friday next, April 5th, Mr. Morse will answer questions in the trance. These meetings

will close, on April 26th, with a lantern lecture, on "Spirit Photography," by Mr. Andrew Glendinning. The present course—though covering six months—has been a complete success. The arrangements for next season will be announced in due course.—M.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday last we had a successful meeting, when Mesdames Coleman and Jerry, clairvoyant and magnetic healers, gave some highly satisfactory tests. We hope soon to have them with us again, and return them many thanks for their valuable help. On Sunday last our president, Mr. J. A. Butcher, conducted the meeting, the subject chosen by his control being, "Heaven and Hell: Where are They?" The address was a very interesting one, showing the power we all possess of making our own heaven or hell. Sunday next, address at 7 p.m. On Tuesday next we hold our monthly soirée, when we hope to meet many of our friends.—J. C. JONES, Hon. Sec.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lock-street, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Ternano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenon, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

NATIONAL FEDERATION CONFERENCE AT WALSALL

The attention of Societies and Associates of the National Federation is requested to the following articles of the Constitution:—

ARTICLE 11.—Procedure.—All notices of motion for the agenda must be sent to the general secretary two clear months previous to the Conference. The business of the Annual Conference shall be confined to the items upon the printed agenda paper, and such other matters as may directly arise therefrom. The ruling of the President to be final.

ARTICLE 12.—Revision.—This Constitution shall be revised only upon a motion signed by the mover and seconder, which must be sent to the general secretary three months prior to the Conference, that copies of the same can be published in the Spiritual Press at least two months before the Conference.

As July 7th is the date of the Annual Conference of the National Federation at Walsall, all motions for revising the Constitution must, therefore, be in my hands not later than April 7th, and all "general motions" not later than May 7th.—On behalf of the Executive Committee,

W. HARRISON, General Secretary.

37, North-street, Burnley, Lancashire.

A WATER FINDING TEST.—In the presence of about fifty persons, including several members of the Bath Field Club, Mr. Leicester Gataker, the water expert of Weston-super-Mare, paid a visit to Charlcombe, at the instance of Mr. R. C. Bush, for the purpose of finding water on the land of his brother, Mr. T. S. Bush. The diviner's experiments were entirely successful, after which the rector (the Rev. E. F. Stubbs) set a test by which he asked the expert to find out a spot where water was known by him to be. The diviner's powers were very marked in this case, for he traced the water to the vestry of the church, where, he said, it was to be found at a certain depth. This was admitted by Mr. Stubbs to be the case, the well underneath the vestry being of the depth stated by Mr. Gataker. A further test of a known spring in a field close by was also submitted, and here again the exact spot was divined by the diviner, and the depth given. On Mr. Bush's land the twigs were held by some of the spectators, and in each case the ends broke off. Several of those present possessed the power in a slight degree, but only one in a marked manner.—"Bath Chronicle."

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